

If hosen and shoon them gavest nane,
Everie nighte and alle,
 The whinnes shall pricke thee to the bare
 bane,
And Christe receive thy saule.

If ever thou gavest meate or drinke,
Everie nighte. and alle,
 The fire shall never make thee shrinke,
And Christe receive thy saule.

If meate or drinke thou gavest nane,
Everie nighte and atte,
 The fire will burne thee to the bare bane,
And Christe receive thy saule.

This ae nighte, this ae nighte,
Everie nighte and alle,
 Fire, and sleete, and candle-lighte,
And Christe receive thy saule.^{11}*

The social character of wealth, which had been the essence of the mediaeval doctrine, was asserted by English divines in the sixteenth century with redoubled emphasis, precisely because the growing individualism of the age menaced the traditional conception, "The poor man/' preached Latimer, " hath title to the rich man's goods ; so that the rich man ought to let the poor man have part of his riches to help and to comfort him withal.'¹ 117 Nor had that sovereign indifference to the rigours of the economic calculus disappeared, when, under the influence partly of humanitarian representatives of the Renaissance like Vives, partly of religious reformers, partly of their own ambition to gather all the threads of social administration into their own hands, the statesmen of the sixteenth century set themselves to organize a secular system of poor relief. In England, after three

generations in
which the attempt was made to stamp out
vagrancy
by police measures of hideous brutality, the
momentous
admission was made that its cause was
economk
distress, not merely personal idleness,
and that the